

A Study Guide Through the Labyrinth

While there is in some a natural curiosity about the Order of Nine Angles (O9A/ONA) and its practices, there exists in O9A manuscripts a deliberate attempt to “entrap, enchant, entice, confuse, incite, dissuade, and jape”, a supposed “series of tests, a modern Labyrinthos Mythologicus” [1]. These traps are not mere intellectual roadblocks, they pose significant risks to the uninformed, poisoning beliefs towards extremism and potentially terroristic behaviour.

For this reason, this piece will suggest three strategies to avoid potential japes in the O9A, and end with a heuristic study guide to anyone who may be interested in the O9A. The overall goal is harm reduction, advice to inoculate the new and uninformed before they become poisoned by the O9A’s deliberate deception.

The first strategy is the simplest, do not take everything you read at face value, think about what is being said. As the Labyrinthos Mythologicus text itself states: “As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.” [1]

For those who are seriously studying the O9A, it is essential that you develop your individual judgement. O9A texts are meant to suggest an idea, not to enforce one. This means that many manuscripts exist solely for their impact, not their literal details, they are a ‘mythos’, meant to inspire people to deed.

Remember also that the O9A has no canon, no doctrine, and you are therefore not required to agree with the authors. Even the elusive Anton Long’s words “can and should be surpassed by others and are thus not imbued with any kind of grandiose or pretentious ‘authority’” [2].

A method of doing this would be to create your own journal, physical or digital. When you read an O9A manuscript, digest what is really being said, the potential implicit assumptions, how it interacts with what you think about esotericism/the O9A overall. Write down what you agree and disagree with.

The second strategy, and perhaps most surprising to those unfamiliar, is to treat all sources focusing on “Satanism”, the “sinister”, and the like, as heavily suspect. Ideally, you should not read these documents until you have a more solid grounding in O9A esotericism, but as you are learning about the O9A anyway by being here, such puritanism likely won’t help.

If you are to ignore this, the first strategy is crucial here. You *must* journal what you agree and disagree with, because all of the manuscripts focusing on “Satanism” are themselves deeply poisoned, a jape. The trick is in how “Satanism” is understood, while on the surface level it is presented as a belief in a supra-personal entity of “Satan”, the truth is very different:

“(…) the ONA not only fits both standard definitions of Satanism but is the only avowedly Satanic association which is: (a) practising or disposed to practise evil; (b) actually or potentially harmful, destructive, disastrous, pernicious; baleful; (c) malicious; mischievous, sly; (d) bad in moral character, disposition; (e) hard, difficult, misleading, deadly, amoral; (f) malevolent, offensive.” [3]

Thus, “Satanism” at a deeper level of the O9A means to be evil, sly, baleful. This is not a moralistic argument; this means that you are a target of such harm if you absorb without thinking, the texts are meant to be disastrous to you personally. It also does not mean that the texts are forever off limits, but rather that it is better to develop your judgement before touching the riskier texts, because they are inherently dangerous to your psyche in ways that other O9A manuscripts are not.

The final strategy I will present is to not allow your identity to be entangled with the O9A. Whatever belief systems you hold, whatever forms your person takes, you will likely find O9A texts that agree with them in some way, much as you may find O9A texts that disagree with them in some way.

This is likely another function of the labyrinth, to draw in as many people as possible. However, identity entanglement in this way prevents a purely rational, detached view of the O9A. If you feel you are part of its in-group, you will simply consume any of its material that affirms this view. In other words, it damages your individual judgment and turns the O9A into pure ego fuel.

You must recognise that, despite its transgressive nature, the O9A is designed to be appealing to a certain type of person. Like any polarising thing, it is meant to repel many, but to create for itself a small, fervent following. That following is how it has survived for some decades now, despite the degeneracy of its culture, and its tendency to self-cannibalise.

So, quite simply, do not think of yourself as O9A. Treat it as a mere intellectual curiosity, or as having a mixture of good and bad traits. Do not idolise the O9A, do not seek to be O9A, merely seek to be yourself, or a better version of yourself. If someone were to suggest you are not O9A, your response should be keen agreement, not defensiveness.

As for a suggested reading list, I would give the following order (first to last) of texts, with accompanying reasons. All can be found with a simple Google (or Tor) search:

Naos (Fairly low risk, gives both breadth and depth in an introduction to the Sevenfold Way. Look for a typewritten, copyright 1989 edition, not a text one. Many of the text versions make modifications, e.g removing mentions of homosexuality present in the original version)

The Rounwytha Way In History and Modern Context (Has no risk, gives a very interesting contrast to Naos, and will challenge implicit assumptions)

The Code of Kindred Honour (Low-moderate risk, but gives a good insight into what 'honour' is in the O9A, and is core to understanding the O9A)

Following these three, I would heavily recommend you read the Deofel Quintet. I would suggest skipping Falcifer though, as it is mostly just fiction, debatably entertaining, and does not provide much new insight. If you wish to read it, I suggest reading it last. Otherwise, I would suggest this order:

The Apolitical Deofel Quartet (A good, if very verbose/technical primer. Skip if you find it tedious)

The Temple of Satan (Gives real insight into a "Satanic" O9A perspective, also helps to challenge assumptions)

The Giving (More 'pagan', Rounwytha adjacent, gives much more detail about how the Rounwytha act in practice)

The Greyling Owl (More of a 'mundane' setting, with little overt occultism, but far more 'esoteric' than the other novels. If you only read one novel, read this one)

Breaking the Silence Down ('Sapphic', or lesbian novel. Similar to the Greyling Owl, it has little overt occultism, but much depth)

The Magickal Art of the Deofel Quartet (Gives deep insight into the esotericism behind the novels. Best to ignore at first, because it has spoilers, which may taint the reading experience of the novels).

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References

[1] - Labyrinthos Mythologicus

[2] - Mysterium, Beyond The Order of Nine Angles

[3] - Toward Understanding Satanism